

**CHRIST In The Psalms**

by

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*All things must be fulfilled, which were written . . .  
in the Psalms concerning me" (Luke 24:44)*

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**The Sixty-Ninth Psalm**

**"And I was the Song of the drunkards" (Psalm 69:12).**

**Psalms 69**

1. Save me, O God; for the waters are come in unto my soul.
2. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.
3. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.
4. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.
5. O God, thou knowest my foolishness; and my sins are not hid from thee.
6. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.
7. Because for thy sake I have borne reproach; shame hath covered my face.
8. I am become a stranger unto my brethren, and an alien unto my mother's children.
9. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.
10. When I wept, and chastened my soul with fasting, that was to my reproach.
11. I made sackcloth also my garment; and I became a proverb to them.
12. They that sit in the gate speak against me; and I was the song of the drunkards.
13. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.
14. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.
15. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the

pit shut her mouth upon me.

16. Hear me, O Lord; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.

17. And hide not thy face from thy servant; for I am in trouble: hear me speedily.

18. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

19. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

21. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

22. Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

23. Let their eyes be darkened, that they see not; and make their loins continually to shake.

24. Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25. Let their habitation be desolate; and let none dwell in their tents.

26. For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27. Add iniquity unto their iniquity: and let them not come into thy righteousness.

28. Let them be blotted out of the book of the living, and not be written with the righteous.

29. But I am poor and sorrowful: let thy salvation, O God, set me up on high.

30. I will praise the name of God with a song, and will magnify him with thanksgiving.

31. This also shall please the Lord better than an ox or bullock that hath horns and hoofs.

32. The humble shall see this, and be glad: and your heart shall live that seek God.

33. For the Lord heareth the poor, and despiseth not his prisoners.

34. Let the Heaven and earth praise him, the seas, and every thing that moveth therein.

35. For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36. The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

The Messianic marks of the Sixty-ninth Psalm are unmistakable. The words of the 4th verse, **"They that hate me without a cause are more than the hairs of mine head"** (Psalm 69:4), are quoted in John 15:25 by our LORD Himself as applying to Himself: **"But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."**

The words of the ninth verse, **"For the zeal of thine house hath eaten me up"** (Psalm 69:9), are also quoted in John, **"And his disciples remembered that it was written, The zeal of thine house hath eaten me up"** (John 2:17).

The remainder of the ninth verse, **"the reproaches of them that reproached thee are fallen upon me"** (Psalm 69:9), are quoted in Romans and applied to CHRIST: **"For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me"** (Romans 15:3).

In the words of the 21st verse, **"they gave me also gall for my meat; and in my thirst they gave me vinegar to drink"** (Psalm 69:21), found their fulfillment in Matthew: **"They gave him**

**vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink . . . And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink" (Matthew 27:34, 48) and John: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (John 19:28-30).**

This Psalm serves to bring to our remembrance the humiliation and rejection of the Holy Son of GOD as He became sin for us, that we might be made the righteousness of GOD in Him (II Corinthians 5:21).

The Speaker throughout is not David, but our LORD Himself, and He says: **"Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God"** (Psalm 69:1-3). Here we have brought to our attention again the sadness of our LORD's earthly life. This we say also in connection with the Thirty-first Psalm. The Via Dolorosa, or Way of Sorrows, reached all the way from Bethlehem to Calvary, and He was ever a Man of sorrows and acquainted with grief, despised and rejected of men.

**"They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty" (Psalm 69:4a).** In John 15:22-25 our LORD said: **"If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."**

**"then I restored that which I took not away"** (v. 4b). What can this mean, unless it means that our LORD was actually accused of stealing things, and instead of defending Himself He made restoration for that which He had not taken.

**"O God, thou knowest my foolishness; and my sins are not hid from thee"** (Psalm 69:5). The words for "sins" is "guiltinesses." Here again we have our LORD so identifying Himself with us as that He confesses our sins as His own.

**"Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face"** (Psalm 69:6-7). The language here is very touching. We might well take this prayer upon our own lips, each one of us.

**"I am become a stranger unto my brethren, and an alien unto my mother's children"** (Psalm 69:8). This ought to settle the long disputed question as to whether Mary had other children beside her divine Son. It has been contended that JESUS was her only Child. When it is pointed out that His brethren and sisters are actually named in the New Testament as in Matthew 13:55-56, **"Is not this the carpenter's son? is not his mother called Mary? and his brethren,**

**James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" and Mark 6:3, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him" (Mark 6:3), the answer is that the words "brothers" and "sisters" are words which might speak of any degree of relationship, as cousins, for example. But for those who are subject to the authority of the Word of GOD the matter is fully decided by the words of Psalm 69:8, "I am become a stranger unto my brethren, and an alien unto my mother's children." It is written in John 7:5, that "neither did his brethren believe in him."**

Now try to imagine the situation in that home in Nazareth. Here dwelt the Son of GOD among those who were born by His own mother, but He dwelt as a stranger among them, and an alien from them. And why? Look for the answer in the verses that follow.

**"For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me"** (Psalm 69:9). We have already seen that the words of this verse are quoted in John 2:17 and Romans 15:3 and applied to Him. Because of His zeal for His Father's house, and because of the reproaches of them that reproached GOD were felt by Him as a real burden - for these causes He became a stranger to His brethren, and an alien to His mother's children. And that was not all. See what follows.

**"When I wept, and chastened my soul with fasting, that was to my reproach"** (Psalm 69:10). They could not understand His mourning and His fasting in His zeal for the things of GOD, and therefore He could have no fellowship with them, nor they with Him.

**"I made sackcloth also my garment; and I became a proverb to them"** (Psalm 69:11). Mind, these were His own brethren, and His own mother's children. They made light of these things which troubled Him. He was an enigma unto them. They could not understand Him. It was true then and it is equally true now, that **"the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man"** (I Corinthians 2:14-15).

Our LORD was a spiritual man, and His brothers were natural men. The things of GOD were foolishness unto them. They could not know them because they are spiritually discerned. And even the LORD JESUS Himself, because He was spiritual, was not discerned by them or understood by them. They could not comprehend Him. He was beyond their ken.

And so it is today. No matter how brilliant the natural man may be, no matter how cultured, no matter how educated, no matter how devout, no matter how sincere, he is utterly unable to know the things of GOD. But when he is born again, and his eyes are opened, then he will understand spiritual things, and then also he will understand spiritual men.

**"They that sit in the gate speak against me"** (Psalm 69:12a). Does this refer to the town-loafers, sitting in the public plaza, ridiculing Him as He passed by? Surely, His was a life of shame and reproach.

Nazareth, like other towns, little and big, had its drunkards, its habitual drunkards and rowdies, who loved to make up ribald songs and ditties and to heap ridicule upon this Man who "claimed to be somebody." He **"was the song of the drunkards"** (12b).

This ought to break our hearts. It reveals His constant endurance of the contradiction of sinners against Him. And all this He bore that He might finally come to Calvary and pour out His blood for the very sinners who spake against Him, and sang against Him, and contradicted Him! What a wonderful Saviour!

In verses 13-20 He rolls Himself upon His Father. To whom else could He go? Reproach had broken His heart, and He was full of heaviness, and He said: **"I looked for some to take pity, but there was none; and for comforters, but I found none"** (Psalm 69:20).

**"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink"** (vs. 21). Here we have another instance of the remarkable accuracy of the prophetic Word. There were about twenty-five Old Testament predictions concerning His sufferings which found their fulfillment during the last twenty-hours up to and including His death and burial. All had been fulfilled now except this 21st verse of the Sixty-ninth Psalm.

Mark well the language of the verse: **"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."** Now turn to Matthew 27:33-34, which tells us that when they were come unto a place called Golgotha, that is to say a place of a skull, they gave Him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. It was customary to give to men about to be crucified this draught which was a semi-anesthetic, and which would help to lessen their sufferings. But our LORD refused it. He was there to drink the cup which His Father had prepared for Him, and He was ready to suffer all that was due, even to bear the crushing load of humanity's sin. He was indeed the LAMB of GOD which taketh away the sin of the world (John 1:29).

What would you say about Psalm 69:21? Would you say that it was fulfilled in Matthew 27:34 when He was given vinegar to drink mingled with gall? He knew it was not fulfilled, for the verse in the Psalm reads, **"and in my thirst they gave me vinegar to drink."** There is no record of thirst in connection with Matthew 27:33-34. But after He had hung on that Cross for six hours, from 9 A.M. to 3 P.M., He was indeed athirst, and Matthew declares that some one **"And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink"** (Matthew 27:48).

But let us go to John 19 where we shall find a fuller account of this wonderful occurrence: **"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost"** (John 19:28-30). The HOLY SPIRIT was writing history a thousand years before the event when He wrote the words of Psalm 69:21.

Verses 22 to 28 of our Psalm are imprecatory, and have to do with the partial blindness now resting upon the nation of Israel. This is shown by the language of Romans 11:9-10: **"And David**

**saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway" (Romans 11:9-10), which is quoted from Psalm 69:22-23, "Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake" (Psalm 69:22-23).**

The words of Psalm 69:25, **"Let their habitation be desolate; and let none dwell in their tents"** have reference to Judas, as is shown by Acts 1:20: **"For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take"** (Acts 1:20).

The Psalm closes with a song of victory:

**"But I am poor and sorrowful: let thy salvation, O God, set me up on high.**

**I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs. The humble shall see this, and be glad: and your heart shall live that seek God. For the Lord heareth the poor, and despiseth not his prisoners. Let the Heaven and earth praise him, the seas, and every thing that moveth therein. For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein"** (Psalm 69:29-36).

May the LORD hasten it in His time! Amen and Amen!

~ end of chapter 11 ~

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